

CHRISTIAN INTELLIGENCER AND EASTERN CHRONICLE.

TWO DOLLARS A YEAR, PAYABLE IN ADVANCE.

PUBLISHED EVERY FRIDAY BY P. SHELDON.....WILLIAM A. DREW, EDITOR.

TWO DOLL. & FIFTY CTS. IF NOT PAID IN ADVANCE.

VOL. VII.]

GARDINER, ME. FRIDAY, JUNE 20, 1828.

[NEW SERIES, VOL. 2.—No. 25.]

THE INTELLIGENCER.

SABBATH SCHOOLS.

We have steadily been in favor of the institution of Sabbath Schools, believing them to be, when properly conducted, instrumental of laying the sure foundation of much that is desirable in the character of the rising and of future generations. Like all other powerful means put into the hands of mankind for producing an effect, these schools cannot but do much good when conducted upon the broad principles of moral right and christian catholicism, and it is not to be disguised, they may, too, be instrumental of lasting harm when converted into the mere machinery for party proselytism and sectarian aggrandizement. The friends of virtue, the friends of the best interests of mankind, should be scrupulously watchful to detect the first attempt of any sect to make them conducive to mere party purposes; and when such an attempt is discovered, the complaint should be general, long and loud, demanding a reform.

We are happy to observe that Sabbath Schools, upon principles anti-sectarian, are being more generally established in Universalist Societies in New-England—particularly in Maine. We do hope, that in every town where our brethren cannot send their children to a Sabbath School without their being taught the absurd dogmas to which they cannot themselves subscribe, and which, as friends to their offspring, they would not have them imbibe, a Sabbath School upon catholic principles may be established, encouraged and sustained.

There is one point on which we have noticed Sabbath Schools have, in a measure, failed. We mean a want of suitable qualifications in the Instructors. Generally these are taken either from among the scholars themselves, or from some inexperienced young people in the neighborhood. Such Instructors cannot be expected to impart much instruction. Those who are appointed to this honorable and responsible trust, should endeavor to qualify themselves for the successful discharge of their duty. It would, indeed, seem particularly desirable, that adult gentlemen and ladies in the Society—those who will command the affection and respect of the scholars—should generously tender their services to an object so good in itself and so rich in the promise of utility. Let them make a sacrifice of an hour or two on the Sabbath to the interests of these hopeful nurseries, and the consequences could not but be salutary.

The following remarks have been handed us by a friend, with the request that we should give them an insertion. We comply with the request cheerfully, hoping they may be the means of producing the effect which he desires.

[From the Episcopal Watchman.]

SUNDAY SCHOOL TEACHERS.

Few subjects, at the present time, excite more general interest than that of Sunday School instruction;—there is none, in the importance and utility of which Christians are more universally agreed.—To what more glorious charity can the disciple of Jesus devote his time, his talents, or his wealth? Here success is certain,—aided, as it ever will be, by His Spirit, who said, "Suffer little children, and forbid them not to come unto me, for of such is the kingdom of heaven." It is no visionary project, no untried scheme, on which the Sunday School Teacher enters;—he knows from past experience,—if he has ever before engaged in this work and labor of love,—he knows from the records of all the schools that have ever been established,—and he is moreover assured by the word of divine truth, that a vast amount of good must result from his faithful efforts to train up children in the way they should go, by teaching them "the beginning" of all true "wisdom," "the fear of the Lord." Now, whatever may be the advantages of Sunday Schools,—and we need not here enumerate them,—it is obvious that their success mainly depends upon the age, character, and other qualifications of the Teachers. In many of our largest Schools these are, for the most part, young and inexperienced; not at all calculated to bear with the heedlessness, the obstinacy so frequently to be met with there;—and but little qualified to give the children that familiar and easy religious knowledge which they require. There are some honorable exceptions, it is true; and we could name several schools, and those, as might be expected, the most flourishing, where persons of each sex, of the first standing in society, both for talents and wealth, have devoted themselves, with a zeal worthy so righteous a cause, to reclaiming, and guiding, and enlightening these little immortals. This is as it should be;—and as it ever will be, where the importance of Sunday Schools is fully

appreciated. If they are found to be so exceedingly beneficial,—conducted as they generally are by only one or two of any age or influence, while the rest are mere children, set to teach that which they themselves have scarcely learned—how much more extensively useful would they become, if they all had not only the countenance and pecuniary support, but the personal aid of the most talented and pious members of the congregation! These are the persons that ought to have charge of the religious instruction of children; and these, the children would respect and love. Nor is there any danger that a school will ever languish so long as the most respectable for learning and piety are engaged in its support. The clergymen of the parish should have a general superintendence over it,—visiting it as often as is convenient,—examining and encouraging the scholars as much as his other duties will permit;—and this every Minister will do, who feels the fearful responsibilities of his office, and the necessity and obligation imposed on him of feeding the lambs of his flock. But then, it must be remembered, that his duties are so various and arduous, of a Sunday, that he cannot reasonably be expected, however anxiously he may wish it, to be always present in the school.

We are aware that many persons, every way competent to the task, would gladly devote themselves to it, but are prevented by domestic cares;—others have a disposition to yield their aid, but feel themselves incompetent to the work. Some are too far advanced in life to become instructors of children,—others have not had sufficient instruction themselves,—and a great variety of causes may operate to prevent those who are most favorably disposed to the institution itself, from taking an active part in its management. All we can require of such persons is, that they give according to the ability wherewith God hath blessed them;—their encouragement, by occasionally visiting the school,—their pecuniary aid, if they have any to give, whenever solicited. But there are some, in every parish, of a proper age, and character, and talents, for filling the useful and responsible, yet humble office of Sunday School Teachers; and on these we would earnestly press the importance of coming forward to the discharge of this their bounden duty. Let them consent to give a few hours on the Lord's day to this noblest of all charities. Let them consider the classes as in some measure under their charge during the remainder of the week, and occasionally visit the homes of the children, especially when they neglect to attend. And, to insure punctual attendance on the part of the scholar, let the Teacher himself be punctual; let him be diligent and zealous, and he can hardly fail to produce a corresponding assiduity and interest in his pupils. Let him not be disheartened by any difficulties which he may at first encounter. He will find much that will require the exercise of patience and forbearance towards those stubborn, thoughtless, or perhaps stupid urchins, whom he has set himself to reclaim and instruct. Indeed the brightest Christian graces, humility, self-denial, long-suffering, meekness, gentleness, will all be called forth in the discharge of his voluntary task;—but let him bear in mind, as matter of the highest encouragement to patient and untiring perseverance, that the improvement of each and all of these virtues and graces, renders him more and more meet for the enjoyment of that blessed promise to be fulfilled in him,—they that will shall shine as the brightness of the firmament; and they that turn many to righteousness as the stars forever and ever.

PASCAL.

DOCTRINES NECESSARY.

The following extract we make from a Sermon delivered in Watertown, (Mass.) by REV. S. STREETER of Boston, at the Installation of REV. R. STREETER over the Society in that town. The Sermon is printed in full in the 5th No. of the Gospel Preacher.—We were highly pleased with the remarks, and doubt not they will be equally interesting and acceptable to the reader.

"From the few samples of apostolical sermonizing which we find in the New Testament, it is obvious that the authors most zealously exerted themselves to exhibit those great truths which distinguished the gospel from other prevalent systems of religion. There was nothing like a temporizing spirit in their movements. They were determined to 'stand or fall to their own Master,' and to him alone. The notion that it makes little or no difference what system of faith we adopt, if we live moral and religious lives, was unknown among them. They deemed the faith of Christ infinitely important, and every other faith comparatively of no importance at all. They 'counted all things else but dross.' Now we, as believers in the universality of salvation by Christ, religiously and sincerely attach the same importance to our faith that the primitive christians did to theirs. We believe it to be unspeakably superior in value to the faith

of orthodoxy, or to any other faith that now prevails, or which ever prevailed in the world. We think it incomparably more favorable to a warm and elevated piety; to a pure and expansive morality. We think it immeasurably better to live by, and to die by; better for the body, and better for the soul; better for time, and better for eternity, than any other faith. In a word, from the deepest convictions of the heart, we believe it to be the true, primitive, christian faith. Now with these convictions, we feel bound to declare our sentiments openly and plainly; to contend for them earnestly; and by all the ingenious means within our reach, fearlessly to defend them. We are at war with no sect or individual in the world; but with the errors and superstitions of all. We are engaged with God in the great work of universal reformation; and this is to be effected by the interposition and saving energies of grace, alone. Now this fact affords a reason for the frequency, the deep interest & high pathos of feeling with which we dwell upon the freeness, the universality and efficacy of the grace of God. We endeavor to use a proper amplitude and variety in our modes of illustration; to hold up the gospel in every possible view which may exhibit more fully its lovely features; but our leading theme, we admit, is substantially the same. It is grace. We deduce all experimental and practical religion from divine grace, as an effect from its cause. It has been objected that our ministry is too speculative; that it does not come home with a sufficiently kindling and controlling power to the moral sentiments and affections of the heart. Some think that our sermons are too argumentative; that we meddle too often with polemical and doctrinal points of theology. At least, they suppose we indulge an unreasonable tenacity with respect to our peculiar views of the gospel. Now under a state of public opinion opposite to the present, there might be some weight in this objection; but we think that the prevalent errors and habits of the times, effectually remove it. These people seem to suppose that after setting aside some of the more gloomy and revolting tenets of Calvinism, all religious systems have about equal claims upon their complacency and support; and therefore, it is best for preachers to let conflicting sentiments alone, and teach their hearers to be holy, to live like good practical christians. But do not these critics labor under some mistake? Can a christian life be produced without a knowledge and love of the distinguishing truths of christianity? Is not christian holiness the effect of christian principles, operating upon the understanding and the affections? It then follows that this temporizing neutrality, respecting different systems of religion, is totally inadmissible. If one view of the gospel will purify, and warm, and elevate the affections of the soul, an opposite one must corrupt, and chill, and debase them. If, therefore, we adopt the one, we must, to act consistently, reject the other. We do not tolerate any thing like indifference, in regard to our secular interests? We should not patronize the literary instructor, who should teach our children that it made no difference what system of education they embraced. It is no matter, he tells them, what rules, or in other words, what doctrines of reading and orthography you adopt; only learn to read fluently and speak correctly, and you will do well enough.—You need not be tenacious about what work on book-keeping you study; but strive to be expert in the practice of figures, and especially, to be expeditious and correct in the transactions of the counting-room. Be not fastidious whether you adopt the system of astronomy taught by Ptolemy, or Brahe, or Copernicus; but be exceedingly careful that you measure the distances of the planets, and calculate eclipses rightly. Such a course would at once be denounced by every enlightened mind.—But certainly it would not be a graver absurdity than to expect correct religious practice upon a morose and erroneous system of theology. To preach the gospel, is to teach systematically the truths of it; and christianity itself must be taught, because correct practice upon an incorrect theory is impossible. The principles of doctrine inculcated must be genuine, or the practice resulting from them will be spurious."

DIVINE BENEVOLENCE.

The following beautifully expressed and correct ideas we extract from Dr. Good's Book of Nature, p. 307.

"The proofs of Divine benevolence have with every promulgation been growing fuller and fuller;—revealed religion thus co-operating with nature, co-operating with the great frame of the visible world, co-operating with every pulse and feeling of our own hearts in establishing the delightful truth, that God is LOVE; and in calling upon us to love him, not from any cold and lifeless picture of the abstract beauty of holiness, beautiful as it unquestionably is in itself, but from the touching and all-subduing motive, BECAUSE HE FIRST LOVED US."

KENRICK'S EXPOSITION.

The first volume of this work is just published by Monroe & Francis, Boston. The whole Exposition, when completed, will comprise three octavo volumes, on fine paper, printed with a new set of types. The price to subscribers for the three volumes, will be but \$5,—to non-subscribers \$6.75. The work is to be published without any alterations except the addition of the two first chapters of Matthew and Luke, which are omitted in the London edition. Some writers in the Christian Register have recommended that it should be so altered as to conform to the opinions of Unitarians in this country; fearing that if it went to the public as written by Mr. K. the Unitarian denomination would be made chargeable for all the doctrines advocated by the author. We think such fears are unnecessary and are glad it is not to be mutilated to please any man or set of men. If the work is worth republishing at all, it ought to be printed as prepared for the press by the author. A contrary course would be highly disrespectful to the Expositor, and unjust to the public, which wants all the light Mr. K. may have furnished. The following mainly remarks upon the subject by a correspondent for the Register, inserted in that paper of the 7th inst. are creditable to the writer, and seem to be dictated by a spirit of fairness which we highly approve.—Ed. Int.

[From the (Boston) Christian Register.]

MR. REED,—I have observed several communications in your paper, on the subject of Kenrick's Exposition of the New-Testament, now publishing by Messrs. Munroe & Francis; and confess myself wholly unable to enter into any of the scruples or apprehensions of your correspondents. Kenrick holds quite a distinguished place, I believe, among the English Unitarian critics. I am not aware that there is any thing very peculiar in his opinions, or rules of interpretation. But if there were,—what then? Why may we not have his book in peace, and read it like men, and believe just as much and just as little of it as each sees reason for?

Some wish that the work had been given to the American public, with omissions or alterations or additions. I am glad that the publishers of it would do no such thing;—that we are to have it, whatever it's worth, in its own form. I have no fondness for garbled editions. The American press has been more than enough disgraced already by such forthputtings.—What is worth printing at all should be printed as its author meant it should be. Let every writer stand for what he is, and have a fair chance, and be tried on his own merits. Let those who make books, and put their names to them, be allowed to make them in their own way. We will judge of what they say. But we have no right to mutilate their words, or to say a different thing for them.

Others are afraid of being made responsible for the opinions contained in this work; because it is announced as "published at the recommendation of many of the clergy and laity." It must be a very singular book indeed, if it could not obtain as much of a recommendation as that. And if it could have obtained the recommendation of all the clergy, or the laity either, it must be a much more singular book still. Is there a commentary on the scriptures written, or likely to be written, in which no one can find any thing exceptionable,—a commentary, that will meet in every part with the approbation of every individual,—even in the narrowest sect that ever fenced in its enclosure on the great field of truth? For my part, I have never dreamed that any men, or body of men, were to be held accountable for the whole of what is asserted even in their most favorite authors; or that they must be supposed to believe the whole.

I am afraid that we Unitarians are growing very clannish, Mr. Editor, if a Unitarian book is to be hardly ventured abroad, without being subjected to the clipping and coloring, that may now happen to be in fashion. We are getting exceedingly fond of uniforms, methinks. There is altogether too much of "The march and the muster, the line and the charge," to suit my notions of liberty, or my love of peace. There is too much riding troop, Sir. Perhaps some may choose to take their exercise, where there is less parade and less dust.

FOR THE CHRISTIAN INTELLIGENCER.

MR. EDITOR:—I do not wish you to head this, "A Reply to Cincinnatus," neither did I intend that my other piece should have been so headed. For although I took some notice of Cincinnatus' communication, yet I simply designed to explain the views with which I acted in legislating for Waterville College, because of a thought suggested by your editorial remark, that some of my friends might wish to see some explanation given. I designed to inform such that I had not aided a Theological Institution, but a College, created by the State: and I might have gone further and stated that, whatever may have been before, when I advocated the grant to the College there was no Theological department connected with it, to receive any benefit from the money granted. If a student, after finishing his collegiate course, chooses to go into the family of one of the College officers, or of a

clergyman in any other part of the State, and study Theology, with this the State Legislature has no concern. With respect to the relationship of parent and child between the Legislature of Maine and Waterville College, I supposed, and still believe, that those for whose information I wrote, could see, without the use of "glasses," that when the Legislature makes a College, whether it be made out of another institution or out of nothing, and whether with or without the petition of individuals, it becomes an institution falling within the meaning of the constitutional provisions which I referred to. How Cincinnatus would explain our Constitution, and what plan he would devise for the State hereafter to pursue in providing for the education of our children, I know not.—He has offered us his opinion of the impropriety of our doing any thing for the support of literature in any institution whose officers are believers in any particular system of religion, and expresses very generous pity for me on account of my being "honest" in a different opinion:—and here he is determined boldly to stand, defying all power to fetch him down, short of the "paw of a lion." He is no doubt safe; for I presume he has sufficient strength of nerve and power of intellect to continue repeating the same opinion, and the same charges of dishonest servility, or pitiable ignorance, upon one who differs from his judgement. No person is more decidedly opposed than I am, to the sectarian schemes of the present day. But how far the public good, either in a political or religious point of view, requires us to go in tearing down either civil or literary institutions for the sake of getting men out of office who differ from us in religious sentiment, is a question on which men may differ in opinion, without being reproached by any "respectable" man, as either knaves or fools. I have, according to what information I possessed, stated facts concerning the present character of Waterville College; I have appealed to the Constitution, which I was, as a legislator, under oath to support, (not contending, however, that we were bound always to support an institution because a former Legislature had created or adopted it, but admitting that we might withdraw our support whenever the conduct of the institution or the interest of the community would authorize our annulling its powers and cutting off its connection with the government of the State.) I have presented the train of reasoning by which I determined on the course I pursued, and my view of its tendency touching the subject of religious sentiment.—This stands before the public; and no argument has appeared from Cincinnatus to show that my reasonings, or the conclusions to which they brought me, are wrong; nor has he attempted to open any better course for a future Legislature to adopt for the promotion of science. If he chooses to get up before he talks about "falling," let him come forward in address to the public, and give what better information he possesses on the present character of Waterville College; let him show, as an expounder of the Constitution of Maine, that the Legislature is under no obligation to support its literary institutions, which it continues to recognise as such; let him show, not by mere statement of opinion, but by lucid argumentation, that since there is no College in New-England but what has a majority of Trustees, and principal officers of instruction, who are men of some particular religious sentiment, therefore there is no College which we ought to patronise, and of course none to which we ought to send our sons for an education. Then let him lay before the public some well-digested plan for providing for the safer education of our children and youth. Or if he choose not to go so far as this, but will produce some valuable essays on the subject of education, and the means to be adopted by Legislatures for improving the character and discipline of the Colleges now in existence, he may hereby promote the good of the community. (For I do not pretend that there are not some things objectionable in the present encouragement of all the Colleges with which I am acquainted.) Or if your correspondent chooses to continue his concern for me as an individual, and to reiterate his statements of opinion, and his reproaches,—he may do so without any molestation from me. For, first, I have neither time nor inclination at present to lengthen out a newspaper discussion of this subject. And, second, while I consider a person no less "respectable," because he "differs from me in sentiment," yet when I find one hiding under a false signature, affecting to be an old man, and boasting of his "lion" strength; claiming to be "respectable" yet representing another to be either dishonest and unprincipled, or else a pitiable idiot, merely because he differs in opinion from him,—I consider him to be a person of corrupt principle and ill-breeding, and if he writes, he may write unnoticed. Perhaps, however, all this swaggering of your correspondent is the infirmity of second childhood, and the phrase, corrupt principle, should be left out.

S. COBB.



## THE INTELLIGENCER.

SPEAKING THE TRUTH IN LOVE.....PAUL.  
GARDNER, FRIDAY, JUNE 20.

The Eastern Association of Universalists will meet in Lewiston on Wednesday next.

OUR IDEAS OF A REVIVAL. To certain persons who have endeavored to circulate a report that we are opposed to religion and to revivals of religion, because we have occasionally expressed our disapprobation of the means employed by some Unitarian sects to get up what they call a revival, we would say once for all, they are engaged in a business which is contrary both to truth and Christian fairness. We are not opposed to experimental religion. On the contrary, we are, or would be, as ardent friends of vital and practical piety as any Christians whatever—we care not in what sect they are found. We are the devoted friends and unwavering advocates of that religion which shines in the examples of our blessed Saviour, and which is taught in his gospel. We believe that the heart must be affected by the love of God before it can send forth the pure streams of devotion or exert a salutary influence over the actions of mankind. Men, as sinners, should humbly repent of their sins, seek for a pardon of their offences and dedicate their lives to the service of Him who has a right to our best affections and our constant obedience. Nor are we the enemies of a revival of religion. We anxiously pray that it may be revived and confirmed in every direction throughout Christendom. There is too much indifference—too much coldness prevailing in society in relation to this all important concern, and we wish—fervently wish—it might give way to more engagedness, to a more quickening zeal and active holiness amongst all true Christians. It is true, very true, we do not, and we cannot, approve of all the means employed by many Unitarians to get up an excitement in which we fear there is after all, more of "the hurricane" than of "the still small voice,"—more of inflated passion, than rational piety,—more of sectarian zeal, than of real religion. We do not believe that preaching the doctrine of endless misery, or a belief in that doctrine, is the proper cause of religion in an individual or of a revival of religion in a community. We believe it may terrify and drive people into what is too often dignified with the name of religion; but it cannot quicken and draw the soul to a love of the character and government of God. And we do not believe in the propriety of preaching endless misery to produce conversion, or that those experiences which begin in an account of the person's fearing he should be miserable forever, are genuine ones, for the reason that they are altogether without a precedent in the Bible. We say,—and we speak with confidence in the truth of the statement,—THERE CANNOT BE AN INSTANCE FOUND WITHIN THE LIPS OF THE BIBLE, WHEREIN ONE RIGHTEOUS PERSON ASSERTS, OR GIVES THE LEAST INTIMATION, THAT HE WAS INDUCED TO BECOME RELIGIOUS UNDER THE OLD DISPENSATION, OR TO BECOME A DISCIPLE OF CHRIST UNDER THE NEW, ON ACCOUNT OF ANY APPREHENSION THAT HE SHOULD BE MISERABLE HERE-AFTER. The statement we know is a strong one; but we may safely challenge any one—we care not who he is—to produce a case, where any one of the saints of old ever said one word about a fear of going to hell, as an inducement to his becoming religious. When such a case is produced, we promise to abandon our views;—but we shall not, we cannot, do it before.

AMHERST COLLEGE. It was stated in Zion's Herald some time since, that as there has recently been a "revival of religion" among the students of Amherst College, the members of the Institution have had a legal meeting and formally passed a vote of thanks to the Lord for the revival, and ordered the vote to be entered on the records of the College faculty. We have no disposition to speak lightly of this proceeding; for any method of testifying our gratitude to Him who looks to the heart, rather than any where else, for the evidence of thankfulness, becomes serious from the real seriousness of the subject; but really, it appears to us to be inappropriate, and, viewed as other subjects are viewed, quite ridiculous. It is common for Congress, and other legislative bodies, to pass votes of thanks expressive of their respect for certain meritorious public servants, and sometimes to propose them gold and silver medals; but this is the first time we ever heard of a formal vote being taken whether the Lord should be thanked or not, and a resolution framed that it be entered on the records of the corporation! Such compliments and formal flatteries are not necessarily honorable to man or acceptable to God.

AMERICAN TRACT SOCIETY. Within the last year the receipts into the Treasury of the "American Tract Society" have amounted to \$75,879 92; within this time 5,019,000 Tracts containing 53,667,000 pages, have

been printed by the Society. At the late meeting of this Society in New-York, the following was reported as "the blessing of God on the Society's publications." "They have been blessed to eight temperate persons,—twelve profane swearers and Sabbath-breakers,—several Universalists, [most charitable and decent association,] including one whole family except the father [the "family" consisted of the father and one child eight years old, the mother being deceased,]—five seamen,—four lukewarm professors,—two infidels,—six irreligious and thoughtless youth." So much has been accomplished by about seventy-six thousand dollars in the short term of one year! For such a "special blessing" on the exertions of the Society, Rev. S. H. Tyng, of Maryland, moved a vote of thanks to the Lord. This motion was seconded [only think!] by Rev. B. Tappan of Augusta, (Me.) Whether it was carried or not, does not appear by the account.

NEW SOCIETY. A Society of Universalists consisting of about thirty members, freeholders, in Montville and the north part of Seabrook, Maine, was duly organized according to law in Montville on the 9th inst. The officers of this Society for the current year, are a Clerk, Treasurer, Assessors, Collector, and a Prudential Committee. At the first meeting it was voted to raise the sum of seventy-five dollars for the support of the Gospel the present year. Ministering brethren passing that way are requested to remember this young branch of our Zion, and break to them the bread of life and salvation. Br. Ebenezer Stevens, Clerk of the Society, is appointed its delegate to represent the same in the Eastern Association to be held in Lewiston on the 24th and 25th insts.

We are informed by our correspondent, that a great and effectual door is open in that vicinity for the preaching of the glad tidings of great joy which shall be to all people, and the word of truth and righteousness appears to spring up and increase gloriously. May the copious showers of divine grace water this tender branch of the true vine, and abundantly bless it with all spiritual blessings in Christ Jesus our Lord.

Elder McFarland preaches the first Sabbath in each month in Montville. The Society of Universalists owns one half or more of the new meeting house erected last summer in that town. By agreement they have the occupancy of it on the first and third Sabbaths in every month.

AND ANOTHER. We learn that a Society of Universalists has been recently gathered in Frankfort, (Me.) We have expected a communication from Frankfort on the subject, but none has as yet come to hand.

NEW MEETING-HOUSE. On Monday, the 9th inst. the frame of a new Universalist Meeting-house, 56 feet by 41, with a steeple 105 feet from the lower floor, was raised in Livermore. The occasion called together about five hundred citizens, and throughout the whole labor of raising the frame, (all which, with the erection of the steeple, was completed in that day,) the utmost order and regularity prevailed and no accident occurred to disturb the rational joy of the people. A fervent and impressive prayer was offered on the occasion by Rev. Mr. Bates, of that town. It gives us great pleasure to add, that no spirituous liquors of any kind were used either by the workmen or spectators. This example is a good one, and is honorable to our friends concerned in erecting a temple to the worship of the Most High. The House is very pleasantly situated, near the centre of the town, and will be finished in good style the present season. Long may it stand as a temple dedicated to the true worship and praise of the Eternal Parent of the Universe, and long, too, may it be filled with crowds of devout Christians engaged in the holy and purifying services of the religion of Jesus Christ.

ANOTHER MEETING-HOUSE. We learn from Hampden, (Me.) that the Universalists there are engaged in erecting an elegant chapel in that town. We presume it will be completed the present season.

INSTALLATION. Rev. Edward Turner, late of Portsmouth, was installed as Pastor of the Unitarian Church and Society, in Chariton, Mass. on Wednesday last. The Installation Sermon was delivered by Rev. Mr. Walker, of Charlestown. We hope it will be given to the public through the medium of the press.

CONFERENCE MEETINGS. The Universalist Society, lately formed in Montville, have voted to set apart for the ensuing year, the afternoon of the third Saturday in each month, beginning to-morrow, for a Christian Conference. We approve highly of this order, and trust the best effects will be realized from its observance.

The Universalist Convention of the State of New-York, met in Utica on the 14th ult. It appears to have been a refreshing season.—

The principal business that came before the Convention, was the amendment or revision of its Constitution. A Report on this subject was made, which was ordered to be submitted for the consideration of the respective Associations in New-York.

## ORIGINAL COMMUNICATIONS.

[We regret that the following communication had not been received in season for an earlier paper; as the meeting of the Association is so near at hand, that some of the suggestions in it will necessarily go to Societies too late to enable them to comply with them. We cordially unite with our correspondent in his suggestions and hope they may be the means of doing good.]

FOR THE CHRISTIAN INTELLIGENCER.

## MEETING OF THE ASSOCIATION.

MR. EDITOR.—As the time for holding the annual Session of the Eastern Association draws near, I have thought it proper to offer a few remarks, through the medium of your useful paper, relative to the concerns of that religious body. This I do, that the societies and delegates composing the Association, most of whom read the *Intelligencer*, may suitably reflect on the subject before we meet, that we may be prepared, unitedly to move in such a manner as shall be conducive to the general good.

I have attended every annual Association in this State, for the last nine years; & I have been convinced that a great want of punctuality and promptness, was discoverable among many of the societies. In many instances, they have not been represented at all; or if they have, it has been by one of the ministering brethren who gave some general account of the state of religion in a whole county, and perhaps a larger territory. From the very nature of the case, he could not be particular in giving an account of the members of any one society; much less of many. He may have visited and preached with the different societies in his section of the country once or twice in the course of the year; but he has formed an acquaintance with only a few individuals in each town, and in nine cases out of ten, those individuals can give him but little information as to the numbers, character and prospects of their respective Societies. In this case, I speak from experience, having travelled as extensively as any in the order, except one, in the State. I would therefore earnestly intreat, that our brethren would hold regular Society meetings, and choose their delegates in good season. And in addition to this I would recommend, that a letter be written and signed by the Clerk, giving an accurate account of their standing, their numbers, the manner in which they hold their Sabbath meetings, the state of their funds, together with the increase or declension of vital godliness in their midst. The spiritual benefit which would result from a strict observance of these simple rules would be inestimable. Each Society in the State would then be known to the Association in its proper character; and some effective measures might be adopted for a more general diffusion of the gospel of our Lord Jesus Christ among us all.

I would also call the attention of the brethren to the subject of supplying those societies with public gifts, which are destitute of regular and stated preaching.—I am acquainted in many towns, where our cause suffers for want of labor in the vineyard; believers are scattered, like sheep on the mountains, without a shepherd; and I frequently hear the Macedonian cry, "Come over and help us." It would give me the greatest pleasure to gratify their wishes; but, situated as I am, and as most of my fellow-laborers are, it is impracticable. Old Societies will generally take the lead of new ones. But I would here take the liberty to ask, if the elder children ought not to help the younger? If this is not admitted I would further ask, will not the elder societies be willing that the new ones should help themselves? Will they not give up their preachers a few Sabbaths, that they might carry the Redeemer's message of salvation to the hearts of thousands who are "waiting for the consolation" of Christ? This is the only way, under existing circumstances, in which the gospel can be generally preached in all our societies. We have had some faithful and successful "Planters" in this part of our heritage, among whom I am happy to record the name of our worthy brother SYLVANUS COBB whose labors have been extensively and abundantly blessed by the great head of the Church, but those plants should be watered. Those labors have rendered further labors indispensable to the "perfecting of the saints; to the work of the ministry; and to the edifying of the body of Christ."

Now let some method be adopted by the Association, which shall secure the desirable end, that all the Societies under its jurisdiction shall be visited by some experienced and approved minister of the word, and we shall in due time witness a greater degree of union and harmony amongst us as a body of Christians; and the salutary effects of those great and important truths, in which we rejoice, will shortly be seen and felt throughout our land.

Again; I have long been of opinion, that quarterly or district meetings would be attended with happy consequences. In this particular, other denominations have taken the lead of us; and I am not a little

astonished, that some of our worthy brethren are opposed to this measure on that very account. "It will be," say they, "walking in the steps of those from whom we have departed." Very well. I am of opinion that we may honestly dissent from a body of Christians, in regard to some points of our faith; and those points may be important ones too; and still walk with them, or as they do, in every laudable and proper practice. Every regulation in other denominations which is useful among them, may be so with us, with such variations as circumstances shall render necessary. And certainly we have a right to improve by the wisdom and experience of the whole world.

Our annual meetings are very large; and from necessity most of the brethren are obliged to travel a great distance to attend them. Consequently but few have the privilege of attending these meetings, except those who live in the vicinity where they are held. Now if we had quarterly meetings established in different parts of the State, each meeting would be nearly as large as the Association. Hence a much greater number of brethren would be accommodated with the privilege of divine worship, and the distinguishing tenets of that sect, which "is every where spoken against," would be more generally known and embraced. Perhaps it would be well to have the times and places for holding these meetings designated, and the ministers who should attend them, appointed at the annual meetings.

I have written the above, Mr. Editor, under a strong impression that something of this kind should be done for the respectability, usefulness and permanency of our order in this state. I do sincerely and conscientiously believe that the time has arrived, when it ought to be carried into operation. If our doctrine is of God, as we verily believe it is, then we ought to be actively engaged in spreading it far and wide. We ought not to fold our hands, and let the best of all causes, the cause of God and of human felicity, suffer for the want of manly and persevering exertion. I hope Mr. Editor, you will give this an insertion in your columns, and accompany it with such remarks as you may think proper.

JUNE 13, 1828.

FOR THE CHRISTIAN INTELLIGENCER.

MR. EDITOR.—Some time since, a person over the signature of "Inquirer," wished me to give an explanation of Jude 6, and 2 Pet. ii. 4. Circumstances have since rendered it inconvenient for me to devote much time to writing for the *Intelligencer*, and I have rather neglected to attend to his inquiry. The question to me, did not appear of so much importance as to demand immediate attention; but as it has been urged upon me from other quarters, I have thought that it would be profitable to give an explanation. Since coming to this conclusion, however, I have read Balfour's Essays, and find that he has given a better illustration of the subject than I probably could have done. I must request therefore that his remarks on these passages may be republished in your columns. They are contained p.p. 272, 3, 4, and 5.

J. W. H.

This request shall be complied with as soon as we can find room for the extract.

ED.

FOR THE CHRISTIAN INTELLIGENCER.

## REPLY TO J. W. H.

DEAR BROTHER:—I perused in this paper of June 6, your fraternal letter addressed to me, in view of certain reports circulated in Wiscasset, by some persons from Union, which reports you seem to think were intended to represent me as "imprudent in conducting my Society through the troubled sea of a revival," &c. Prudence on my part forbids that I should justify myself, by laying claim to infallibility, by saying that I have pursued a course free from error. As it respects that point, my Society are at liberty to answer for themselves. I have, however, humbly endeavored to conduct them as under the ALL-SEEING EYE, calling upon them to listen to the still small voice, which caused the prophet to wrap his face in his mantle, for the Lord was there; and to avoid the rumbling desolations of the earthquake, for the Lord was not there.

Your letter, Dear Brother, is not so explicit as I could have wished to see it. You do not give the public to understand what those reports respecting my imprudence are; and had I not from private information learned them, I should have been wholly at a loss to know your meaning. On reading your first sentence, I should have been led to conclude (as doubtless the public now are) that the report in circulation, was, that I had conducted imprudently in not dispensing the pure doctrines of the Gospel, and consequently that my Society had failed to escape the lashing surges of "the troubled sea." However, all hands are on board; not one is lost.

To save the trouble of any further communication between us on this one point, I will take the liberty to state the report as it was told me, and make a short reply. The report is as follows: Mr. Dods is rather meddlesome in our reformations. Whencever any are "under concern of mind," or "brought out," he makes a common practice of visiting them; makes light of their pretensions, and ridicules their conversion. I do not say that the above is verbatim, but is in substance what was told me. This is so far from being true, that I have

never visited a new convert to converse with him, neither have I ridiculed the conversion of any when I have happened to meet with them.

You say that the gentleman exculpated me from the above, so far as it regarded a "common practice," but that one had been dealt with in some such manner. I was requested by a friend of mine (a master of music) to call on a young man, and inquire of him something relative to the probability of obtaining a sufficient number of scholars to warrant the undertaking of a singing school. A short time subsequent to this request, I saw the young man a few rods from my door, went to him and did my errand. He is a worthy youth, and of a very respectable family. Being well acquainted with him, I inquired his feelings, to which he made very rational answers. I asked him whether the moving cause to his conversion were not the fear of endless misery? He answered in the negative. He in his turn asked me a question, I gave him my answer, and the conversation ended. No light or trifling word passed between us. He now confirms the above, and denies that I used any ridicule in regard to himself or conversion; and whoever propagates the above report, gives currency to absolute falsehood.

The gentleman to whom your letter refers, is a respectable townsman, beloved by his acquaintance, is a good neighbor, and a man whom I very highly esteem. But if he says that I do not believe in being born again, regenerated, converted, or in passing from death to life, he is very much deceived, and must have misunderstood me. He has never heard me preach upon those subjects, and must have received his impressions from private inquiry. His wife, you say, was also very busy with my name upon these points. Some women, you well know, love to talk; and I am perfectly willing they should be indulged. But how she should know my ideas upon those points, I am not able to say, having, I presume, never heard her preach or converse upon them. Prudence as well as respect for my neighbors, forbids me here to comment. I have ever treated them well, and have no uncharitable feelings towards either of them. If, on the other hand, they have misrepresented me, or my sentiments, in Wiscasset, I affectionately forgive them, and feel no disposition to retaliate.

I might here close my communication; but as you wish me to state my views upon the above, so that my friends may be able to defend me abroad, I cheerfully comply with your affectionate request. As you remind me of the propriety of using scriptural terms, I shall be under the necessity of discarding one which you have brought forward, viz: "a change of heart." Not but what I believe all that you wish to convey by it, but not what Unitarians, who believe in total depravity, mean to convey by it. Being a sectarian term, and not in the Bible, (only where it was used in reference to Nebuchadnezzar,) let us wholly discard it.

"Except a man be born again he cannot see the kingdom of God," John iii. 3. "That, which is born of the flesh, is flesh," &c. verse 6. The question here arises, does this new birth in all its reality take place this side the grave? I answer no, but can be enjoyed here through faith in the truth. A man's being born again, we must admit to be an expression, that by way of comparison involves a first birth; viz: "according to the flesh." Let us notice this first birth. Suppose I should say; except a child be born of its mother, it cannot see this world. Who would understand me to mean that this child must be born two months before its introduction into this world? No one. Is not birth, the very thing that introduces it? It is. Or who would infer from the expression; (except it be born, it cannot see this world,) that it was an objection against its ever seeing this world unless it was born some period before it was brought forth? No one. Now let us notice the new birth. "Except a man be born again he cannot see the kingdom of God." Does this mean that he must be born some number of years before he can see it, as a preparation for entrance? If so, then the natural birth to which Jesus compared it, must also take place before the child is brought forth, as a preparation for its entrance into time; otherwise the comparison between the two are lost. Is not the second birth, that which introduces us into the kingdom of God? It is. Perhaps you will say that the kingdom of God is among men. Very well. And into this kingdom some men profess to be, and in fact are born again six or seven times. But Jesus gives us no account of but one more birth to see the kingdom of God. As it respects the kingdom of immortality, "eye hath not seen," &c.

I believe that Christ brought life and immortality to light through the gospel, and thus revealed a new world, beyond the reign of sin and death, to the groveling creatures of earth. I believe that he, (as the scriptures inform us) "was the first born from the dead," "the first fruits of them that slept;" and that in this new birth we shall follow him, and pass from death to life.

The question may here be asked, do not some men pass from death to life, in other words, are born again here? answer, yes. They are born again by faith in its correspondent truth. By correspondent truth I mean as follows: Our new birth in its reality will take place through



## THE CHRONICLE.

"AND CATCH THE MANNERS LIVING AS THEY RISE."

GARDINER, FRIDAY, JUNE 20, 1828.

Russia has finally declared WAR against Turkey and the Russian Armies have crossed the Pruth.

**NOMINATIONS.** At a meeting of "Republicans in favor of the Administration," consisting of delegates from the towns in Oxford Senatorial and Congressional District, assembled in Paris on Wednesday the 11th inst. Hon. REUEL WASHBURN of Livermore was nominated as the candidate to be supported at the next election as member of Congress from that district; and GEORGE FRENCH Esq. of Turner and NATHANIEL HOWE Esq. of Waterford were nominated as candidates for the Senate in the next Maine Legislature.

A Convention held in Norridgewock last week, nominated Hon. JOHN MOORE of Auburn, for the Administration Elector from Somerset and Penobscot Congressional district.

In Massachusetts the following gentlemen have been nominated as Adams Electors in New-Hampshire, viz:—Lt. Gov. T. L. Winthrop and Hon. S. Lathrop, electors at large. Hon. Jesse Putnam, for Suffolk district; Hon. Stephen White, for Essex North; Hon. Jeremiah Nelson, for Essex South; Hon. Nathan Chandler, for Middlesex; Hon. Sias Hoiman, for Worcester North; Gen. Jona. Davis, Worcester South; Col. Eli Gilbert, Franklin; Hon. Joshua Frost, Hampden; Samuel Jones Esq. Berkshire; Hon. E. H. Robbins, Norfolk; Hon. Oliver Starkweather, Bristol; Hon. Braddock Dumnick, Barnstable; Hon. Seth Sprague, Plymouth.

The following gentlemen have been nominated as candidates for Adams Electors in New-Hampshire, viz:—Geo. Sullivan, Exeter; Samuel Quarles, Ossipee; Samuel Sparhawk, Concord; Nahum Parker Fitzwilliam; Thomas Woolson, Claremont; Wm. Bixby, Francestown; Ephraim H. Mahurin, Columbia and Ezra Bartlett, Haverhill.

The following gentlemen have been nominated as candidates for Electors in the same State favorable to Gen. Jackson, viz:—John Harvey, B. M. Bean, Wm. Pickering, Jesse Bowers, Aaron Matson, Jona. Nye, S. P. Webster, and Moses White. The Convention that nominated this Ticket for Electors, also nominated the following gentlemen as candidates for Representatives to Congress. John Brodhead, Joseph Hammons, Jona. Harvey, Thos. Chandler, Henry Hubbard, and John W. Weeks.

**NEW HAMPSHIRE.** Hon. SAMUEL BELL has been re-elected by the Legislature of N. Hampshire, now in session, Senator in Congress for six years from the fourth of March next. In the House the votes were for Samuel Bell 133—for Isaac Hill 82—for E. Webster 2—for J. Harvey 2. In the Senate Gov. Bell had 8, Mr. Hill 1, Mr. Harvey 1. Hon. John Bell appeared before the Legislature on Monday the 9th inst. and was qualified as Governor of that State for the ensuing political year, and sent a Message to both Houses. R. Bartlett Esq. has been re-elected Secretary of State.

We are informed that it is not true that FREDERICK ALLEN Esq. of this town is a candidate for the office of Judge of the S. J. Court, as mentioned in our last. Applications to use his name for that purpose was, we understand, made to him, but he declined giving such permission.

The young girl tried for murder in Somerset County last week, was acquitted.

The Legislature of Massachusetts adjourned on Thursday evening, after an unexampled short session of two weeks, during which period the Organization of Government for the political year was completed. The apparent intention of the people, authorizing two sessions of the Legislature by the Constitution, was, that the business contemplated to be done during the year should be prepared in the spring session, to be finally acted upon in the winter. Thus, on every measure of great importance, on all great projects of improvement, orders of notice to all parties concerned are passed in the first session, and made returnable at the second. This practice is highly useful, and cannot be dispensed with to the public advantage, and we should deplore an amendment of the Constitution which should limit the meeting of the General Court to one session in the year. On no question before the Massachusetts Convention which assembled in 1820-21, was that body more decided, than to propose an amendment to that effect, without a division. But the people, by an almost unanimous rejection of the proposition, taught them a lesson, always important for legislative bodies to understand, that measures never should be adopted which violate the settled principles, feelings, and habits of a people.

The most important Act passed by the General Court was an appropriation of eight thousand dollars to finish the Surveys and other preliminary enquiries for the projected Rail Road to Providence and Hudson River. It passed without a division or objection in the Senate, and in the House by a vote of 141 to 71. This affords a strong proof not only of the desire of the Legislature, and the inhabitants of the State, that such a work

should succeed—but that they have a belief in its final execution.

That the Rail Road to Providence must succeed, cannot admit of much doubt, even with the present rate of travel and commercial intercourse. The benefits of the New-York Canal will thus be extended to Boston, by way of the Sound, and a cut through Cape Cod, from Sandwich to Buzzard's Bay, will thereby be superceded.—*Bost. Eve Gaz.*

**MONEY BURIED.** In May 1827, a man named Joseph Galebo, a Portuguese, and common beggar, was drowned in Boston harbour, on the wreck of the schr. Olive Branch. After an inquest on the body, he was buried respectfully in the strangers' tomb in South Boston, where he slept quietly till Tuesday last. On that day, two foreigners called on Mr. Coroner Snow and inquired about the deceased, with great particularity, expressing a desire to know where he was buried, and whether his clothes were taken off; after which they were referred to the Sexton, for admission to see the remains. He, probably, thinking so pious and friendly a wish ought to be gratified, readily opened the tomb and showed them the coffin. The lid was opened to the face, but that was not enough. With various shrugs and winks and intimations, they desired the whole cover of the coffin to be removed, when the anxious friends, without any squeamishness, thrust their unhallowed paws within the clothing which covered the decaying body, and with the aid of a jackknife, whipped out a belt, that circled next thereto, very much corroded, out of which they emptied about three pints of silver coin, leaving a considerable quantity in the lower end, where it was less corroded, supposed to be gold. They quickly made off from the astonished sexton, leaving for his share of the booty, the pleasure of replacing the coffin lid, since which time, these strangers of fortunate memory have neither been seen nor heard in our city of Boston.—*Bost. Cour.*

General Macomb states that since he has been at the head of the Engineer Department, about six millions of dollars have been disbursed thro' his hands, of which nothing has been lost.

We are sorry to learn by a gentleman from Albany, that the beautiful vases which the merchants of Pearl Street presented to his Excellency De Wit Clinton, and which cost, we believe, more than three thousand dollars, were yesterday sold at auction by the sheriff for the sum of six hundred dollars. The purchaser was Anthony Blanchard, Esq. who, it is understood, will restore them to the family, upon receiving the amount he paid for them. *N. Y. J. of Com.*

[The Grand Lodge of N. Y. has purchased the above, for the purpose of restoring them to the family of Mr. C.]

**THE TIMES.** It is an undoubted fact that the times are getting better, and that in New York money is beginning to circulate with more freedom—And the reasons are obvious. No great remittances to England are making for goods for the fall sales. The high premium for bills has begun to draw specie from the Spanish main, and even from Europe into our ports. Produce maintains a healthy rate, and cotton is getting up to the prices of 1821. Stocks are rising daily, as may be seen by the quotations. Now what is there to prevent a reaction to the late pressure? We predict that the banks will circulate their bills without fear of a drain. Real estate will rise, and money will be plenty.

*Albany Paper.*

The Legislature of Connecticut adjourned on Wednesday, 4th inst. after a short and busy session, in which they passed forty-seven acts.

The schism existing in the Society of Friends in New-York and Philadelphia, led to an unpleasant transaction in the latter place. Some of the members were ordered on the 4th inst. to give bail for pulling down a part of the wall of one of their burying grounds; they refused and were committed to prison. On the 9th they were brought up under a writ of habeas corpus, which had been allowed. The defendants were discharged, their own security being taken for their reappearance on Monday next.

**LIFE OF JEFFERSON.** The Virginia Advocate has announced the publication of the Life and Writings of Thomas Jefferson, by his execution, in 4 octavo volumes, of 500 pages each, at \$10 in boards.

Judge Noyelle, of New-York City, aged 60, having a tumour on his lower jaw, Dr. Reeves removed the jaw, on one side of his face, together with the tumour, weighing 7-3-4 ounces. In 26 days the Judge was well and free from pain.

The Steam boat Codorus, made of SHEET IRON, is advertised for sale at Baltimore.—She is of a small draft of water.

Several new Cotton and Wool Manufacturing Companies have just been incorporated by the Legislature of Connecticut.

A Saw Mill and Grist Mill, belonging to the Dover Manufacturing Company, situated at the outlet of Bow Pond, were destroyed by fire on the night of the 30th ult. Loss about \$2,000.

The Editor must postpone his appointment to preach in this town next sabbath, to a week from that time—the 29th inst.

**TO CORRESPONDENTS.** "Delineator" is very acceptable. The requests of "A Subscriber" and of our friend in Litchfield, shall be attended to as soon as we can find time and room to give the explanations desired. "J. W. H." in relation to the words rendered "judgement," &c. shall appear next week. The editorial notice of the erection of the Universalist meeting-house in Livermore, was in the hands of the printer before the account of the same by our esteemed correspondent was received. Perhaps it may not be improper to insert it hereafter. "Fenelon" is received. More "Selections" have come to hand,—they are good ones. We apprehend that an insertion of friend Norris' "Notice" would provoke a controversy which we think would prove unpleasant if not unprofitable. It might lead to acrimonious feelings, which above all things we wish to avoid. For this reason we deem it our duty, as an editor, to decline being the medium of commencing a war of words. "Gaius" is necessarily postponed.

## DIED.

In Union, on the 7th ult. Mr. Nathaniel Bacheller, Jr. aged 29. By this afflictive dispensation of Providence, a venerable father and mother and affectionate brothers and sisters, have been bereaved of one of their best and most faithful earthly friends. Mr. Bacheller was a gentleman of respectability, and sustained through life an unblemished reputation for a virtuous life and a settled regard to principle in all his transactions. He was a member of the Universalist Society in Union, and as long as reason was retained he manifested an unshaken confidence in the goodness of God and a firm belief in the final holiness and happiness of all his intelligent creatures. By his early death, Society generally is deprived of one of its most useful and exemplary members. May the God of all mercy bind up the broken hearts of his aged parents and administer to their aching hearts the cordial of consolation. We tender them our warmest sympathies in this affliction, and unite our hope with theirs, that the period cannot be far distant when we shall again meet with the friends we have loved and lost to find in a purer world to part with them no more forever.

We regret that a press of other matter, previously engaged for an insertion this week, compels us to omit the words of consolation offered at the funeral of our brother, by Rev. J. B. Dods.

In Danville, (Me.) on the 28th of April last, Mr. TATE WOODBURY, in the 73d year of his age; having left an affectionate wife and twelve children to bemoan an irreparable loss. Mr. Woodbury had ever been conspicuous for his steady habits, economy and industry. He had the reputation of being a kind husband and tender parent. Though his circumstances, in early life were penurious, having received but little or no help from his parents, after his minority, yet by his persevering attention to business, while in the vigor of life, he acquired a good property, and became an independent farmer. His health, for a considerable number of years, anterior to his death, was impaired, yet by his good advice to his children, and their obedience to his mandates, he was ever blessed with a competency. For more than thirty years, previous to his death, he gave good evidence of being a man of real piety. He was a believer in the final salvation of the human family. As his religion inculcated the exercise of a noble and ingenious frankness, he was free and social, even with those who dissented from him in opinion; yet he ever maintained in religious truth, an inflexible firmness. We are not unconscious, that to those who knew him, panegyric were useless, and to those who knew him not, it might have the appearance of vanity.—But we deem it just to the memory of our departed friend, frankly to state, that from the uniformity of his life and conversation, he was the true Christian. He lived respected and died lamented. May all survivors imitate his virtues, and follow his examples so far as they quadrated with the glorious examples of Christ.

*East. Arg.*

## MARINE JOURNAL.

PORT OF GARDINER.

ARRIVED.

Friday, June 13, Schrs. Harmony, Carter, Bath; Valence, Benson, New Bedford.

Sunday, June 15, Schrs. Debuture, Waite, Boston; Palestine, Lancaster, Providence; Cordelia, McKenzie, Salem; Sloop Emma & Eliza, Eldrid, Falmouth.

Monday, June 16, Schrs. John, White, Providence; Catharine Mason, Boston; Cicero, Wickes, Falmouth. Sloops Liberty, Perry, Sandwich; Deborah, Swift, do.; Packet, Tappan, Manchester; Delight, Plumey, Boston.

Tuesday, June 17, Schrs. Betsey, Perry, Sandwich; Sloops Lydia, Perry, Rochester; Reaper, Harding, Gloucester; Carrier, Ellis, do.

Wednesday, June 18, Sloops D'Wolfe, Roberts, Boston; Traveller, Caldwell, Salem.

SAILED.

Saturday, June 14, Brig Abby-Jones, Gay, Philadelphia. Schrs. Eagle, Bliss, Boston; Polly, Crowell, Yarmouth; Olive-Branch, Blanchard, New-Bedford; Charles, Goldsmith, New-York.

Sloops Rapid, Calef, Portland; Maria, Sherman, New-Bedford; Olive-Branch, Perry, Sandwich.

Wednesday, June 18, Schrs. Boston, Blanchard, New-Bedford; Mechanic, Blanchard, Providence; Worwontongus, Waite, do.; Deborah, Jewett, Boston; Sloop Edward, Sweet, Salem.

Thursday, June 19, Schrs. Debuture, Waite, Boston; Eliza & Nancy, Bourne, Falmouth; Sloops Packet, Tappan, Manchester; Emma & Eliza, Eldrid, Falmouth.

To the Honorable the Court of Sessions for the County of Kennebec.

THE Petition of the subscribers represent, that a more convenient mode of passing the Kennebec river, at Gardiner, than by the present ferries, has long been needed,—that the establishment of a ferry-boat, to be moved either by horse or steam power, and fitted similarly to the used in the mid distates, with a reduced rate of ferrage, would greatly facilitate this object. Such an establishment, your petitioners believe, if properly conducted, would be advantageous to the proprietors as well as to the public. They therefore pray that the persons now licensed to keep the ferry at Gardiner village, may be obliged to establish such a boat as is above described, with the same rates of tolls as the present established rates at Augusta Bridge, and that in case of their refusal, some other suitable person or persons may be appointed, who will establish such boat with such reduced ferrage.

R. H. GARDINER, and 77 others.

STATE OF MAINE.

KENNEBEC, ss. Court of Sessions, April Term, A. D. 1828.

AND now in this term the Court order that the petitioners give notice of their said petition by causing an attested copy of the same, with this order thereon, to be published in the Christian Intelligencer and Eastern Chronicle, a newspaper, printed in Gardiner, in said County of Kennebec, three weeks successively, the last publication to be thirty days at least before the next term of this Court to be holden at Augusta within and for said County of Kennebec on the first Tuesday of August next, that all persons interested may then and there appear and show cause, if any they have, why the prayer of said petition should not be granted. Attest: R. C. VOSE, Clerk.

A true copy of the Petition and order of Court thereon. Attest: R. C. VOSE, Clerk.

**AMASA SMITH & CO.** Halliwell, HAVE for sale, an extensive assortment of ENGLISH AND WEST INDIA GOODS, Wholesale and Retail.

—ALSO—

100 Bbls. & Half Bbls. STRONG BEER, at Boston prices—charges added.

June 19. 6-25.

## NEW AND IMPROVED SPELLING BOOK.

**JUST published by RICHARDSON & LORD,** Boston, and for sale by PARKER SHERBORN, Gardiner, the National Spelling Book, and Pronouncing Tutor; containing rudiments of Orthography and Pronunciation on an improved plan, by which the sound of every syllable is distinctly shown, according to Walker's principles of English orthography, with Progressive Reading Lessons. By B. D. EMERSON, Principal of the Adams Grammar School, Boston.

The author's peculiar mode of conveying the sound and articulation of every vowel and consonant, without the inconvience of numerous marks and characters, is pronounced by judges who have examined it, to be superior to that of any Spelling Book hitherto published. The first edition has been stereotyped with great care and accuracy, and is handsomely printed on fine paper. A considerable portion of the Spelling Book in common use, is taken up with useless pictures—their place is supplied in this book with more useful matter; only one plate accompanies the work, which is a beautiful copperplate frontispiece.

The work is highly recommended by all the Masters of the Public Schools in Boston; by Ebenezer Bailey, Principal of the Young Ladies' High School, Boston; by Rev. John Pierpont and Benj. B. Wisner of Boston; Rev. Wm. Jenks, D. D. Boston; Rev. John Pierce, D. D. Brookline; Rev. Thaddeus M. Harris, D. D. Dorchester; Professors Hedge and Willard, Cambridge College; Mr. Benjamin Greenleaf, Bradford Academy; B. F. Farnsworth, Academeical and Theological Institution at New-Hampton, N. H.; Rev. Samuel C. Loveland, Reading, Vt. author of a Greek and English Lexicon of the New Testament; Rev. Francis Wayland Jr. D. D. President of Brown University; Jeremiah Evans Esq. Boston.

From Rev. Jonathan Himes, D. D. of Newton, Mass.

There appears to be but one judgment concerning Mr. Emerson's National Spelling Book, that, in the whole view of it, it is excellent, and superior to all others. I have no occasion, after so many approving testimonials, to enter into detail of its particular and valuable qualities. Be it sufficient to say, several Authors or Compilers have done well; but Mr. Emerson has surpassed, and in my opinion, has far surpassed, all who have preceded him in this country. JONA. HOWARD.

As a recommendation to this work, it may be stated, that the School Committee of the City of Boston have determined, after a very critical examination of all the Spelling Books before the public, that the National Spelling Book be used in all the public schools of that city.

This Spelling Book has already gone into extensive use, though but a few weeks have elapsed since its first appearance; and it is believed that in a short period it will have universal introduction; thus materially aiding to eradicate the obsolete and vulgar, and establish the now generally received standard of Walker.

School Committees and Instructors are respectfully desired, before determining on the introduction of any other Spelling Book, to send for copies of this work to examine, for which purpose they will be delivered gratis.

It cannot fail of commending itself to favor. Most other Spelling Books have much of similarity, but this, in essential points, differs, and it is believed is very much improved on any of its predecessors.

It is professedly a pronouncing Spelling Book, and besides its usefulness to the pupil, it will serve as a help to the teacher, and be found to relieve him of doubt, perplexity, and much labor. It is calculated to answer equally as well for the manual as the common mode of instruction.

R. & L. are also the publishers of Moxon's School Geography and Atlas, Whistley's Compend of History, Boston Reading Lessons for Primary Schools, Walsh's Mercantile Arithmetic, Blair's Outlines of Chronology, Noys's Art of Penmanship, American First Class Book, Goodrich's Geography, Mental Guide, or the Art of Composition, Constitutions of Massachusetts and of the United States, with Questions for schools, by Rev. Mr. Jones; the National Reader's by Rev. J. Pierpont.

June 20. 6w

**ROOM PAPERS.** P. SHERBORN has just received a good assortment of Room Papers, which will be sold VERY LOW.

June 20.

**NEW BOOKS.** Received and for sale at the GARDINER BOOK-STORE, Irvine's Life of Columbus, Thacker's Medical Biography, Byron and his Contemporaries, Life of Dibden, The Legendary, Tales from the English Sonnets, Charlotte's Daughter, (a sequel to Charlotte Temple.)

Bishop Butler's Works, Tales of the Sea Side, History of Animals, (with colored plates,) Ude's French Book.

June 20.

**PICKED UP** in the Kennebec river, near Gardiner's wharf in this village, a dark mixed strain bodied COAT nearly new. The owner may receive his coat, by proving property and paying for this advertisement, on application to this office Gardiner, June 18.

**TIMBER LANDS.** Agreeably to the provisions of the Resolve of the State of Maine, making appropriations for Public Buildings for the use of the State, the following TOWNSHIPS and parts of Townships of Land will be sold by Public Auction to the highest bidder, subject to the re-valuation of 1000 acres in each township for the future appropriation of the Legislature to the use of such town, to wit:

Township No. 2, in the 2d range of Townships, north of the Bingham Kennebec Purchase and west of Moosehead Lake, 23,968 acres.  
Township A in 13th range of Townships west of the Monument, 23,040 acres.  
Township No. 2, in 13th range, do. 23,040 acres.  
Township A in 14th range of Townships, 19,161 acres.

According to the survey and plan made by Joseph Norris.

The west half of Township No. 3, 3d range west of the Monument, 11,169 acres.

The north half of Township No. 1, 6th range, 11,482 acres.

Township No. 3, in 7th range do. 23,255 acres.

According to Norris & M'Millan's plan.

Township No. 5, in 4th range of Townships west of the Monument, 23,040 acres.

Township No. 6 in 7th range, do. 23,040 acres.

According to Joseph and J. C. Norris's plan.

Township No. 1, in 11th range of Townships west of the Monument, 23,040 acres.

Township B, in same range, do. 20,736 acres.

According to Joseph Norris's plan.

These Townships are represented as possessing valuable Pine Timber and are worthy the attention of all who may wish to secure to themselves valuable lots of pine timber and land capable of sustaining a dense population after the timber shall have been taken off.

The terms of payment are one fifth cash at the time of sale, the residue to be secured by the Note of the purchaser with two or more satisfactory sureties, payable in four equal annual payments with interest annually.

The four Townships first herein named will be sold at Palmer's Hotel, opposite the Court House in Augusta, on THURSDAY the 10th day of July next, at 10 o'clock A. M. and the remaining Townships and parts of Townships at Chick's Hotel in Bangor, on MONDAY the 14th day of July next, commencing at 10 o'clock A. M.

JAMES IRISH, Land Agent, crows.

PORTLAND, Feb. 12, 1828.

**CARPETING and LEGHORNS.** Eben Center, No. 3, Perley's Building, has just received from Boston, 2 bales superfine Kidderminster Carpeting, of superior fabric and elegant patterns, which will be sold at the lowest Boston prices.

Also, 5 Cases, containing 300 Leghorn Bolivar Hens, Paris dressed, and very white, which will be sold cheap by the dozen or single.

Hallowell, June 6. 24

death, (as did his, "who is the first born from the dead,") and will introduce us into the kingdom of God. If we heartily and without doubting embrace this truth, we are then born again by faith. "Whatsoever is born of God overcometh the world, and this is the victory even your faith."—Again. At the grave we shall pass from the sleep of death to life. By believing that truth, and having confidence in the power of God to accomplish it, we here pass from death to life by faith. "He that heareth my word and believeth on him that me, shall not come into condemnation but is passed from death unto life." The kingdom of immortal glory is beyond the veil; but by faith we enjoy it here, and it is called the kingdom of God within us. I believe that our new birth, regeneration, passing from death to life, are all embraced in our immortal resurrection, and by faith we enjoy the whole here. This faith works by love, and if we love God we will keep his commandments. Therefore by an unshaken faith, we can, even in this life, attain unto the resurrection of the dead. As saith the apostle, "If by any means I might attain unto the resurrection of the dead." "Not as though I had already obtained," &c. The highest perfection of christianity to which mortals can attain on the shores of mortality, is the resurrection of the dead by faith. "The life that I now live in the flesh I live by faith of the Son of God who loved me and gave himself for me."

By the above, Dear Brother, you see that I carry my views far beyond the narrow bounds of Unitarianism. I admit the same new birth with all its happy effects, to take place on earth, for which any of them can contend. Our only difference is this: they believe that the new birth itself takes place here, and I believe it is only the new birth by faith and anticipation. Their arguments amount to the absurdity that a child must be born some time previous to his introduction into this world. And some of your ideas amount to the same in substance, as you seem to argue its whole reality to be confined to this life. There is, Brother, in my humble opinion no new birth, or salvation in this life, only by faith and hope in the reality; and when that reality bursts upon us, then faith and hope shall be lost in certainty and joy, and charity, the greatest of the three, remain to tune up the song of glory. This is what I have preached for nearly two years to my little flock, and they are "rejoicing in the hope of the glory of God to be revealed in them." If I am in an error, I should be happy to have you or any other brother in an affectionate manner set me right. If I am right, I hope you will all defend me from misrepresentation.

We are called upon to anchor our hope within the veil, to exercise a living faith in the reality there concealed, to forget the things that are behind and to press forward. Why? Because the whole object of our faith lies before us. But those who think that the new birth in its reality has already taken place, make faith void, and need no longer "hope for that they see." Such persons are always looking back to the time they were born again, and telling over their old "experiences." Now this is right according as they view scripture; because a man should always place his eye upon the object of his faith.

Remember, Dear Brother, that all men, heathen and all, must in reality be born again, while but very few I fear are born again by faith in the incorruptible word that abideth forever.

Yours, with no feelings but those of benevolence. J. B. DODS.

Union, June 9, 1828.

FOR THE CHRISTIAN INTELLIGENCER.

Mr. EDITOR,—I lately opened, by chance, to Wakefield's translation of the speech of Paul before king Agrippa, and was very much surprised to find that the whole speech was a defence of the same doctrine advanced by Mr. Balfour in his second Essay first and second sections. It appears very evident that Paul was accused of the Jews for preaching this doctrine—that he was formerly very much opposed to it. But that then he was firmly convinced that this doctrine was the "promise made to the fathers" and to which promise the "twelve tribes" (altho not understanding the nature of it,) "earnestly paying religious service to God night and day hope to obtain."—"On account of this hope king Agrippa I am accused of the Jews. What? Is it thought then by you to be incredible that God should raise up the dead? And I indeed was of opinion, &c. He then goes on to state his opposition to this doctrine, his conversion to it and the consequent opposition of the Jews, who sought to kill him. "But having obtained help from God," continues he, "I continue till this very day testifying both to small and great saying nothing but what the prophets and Moses declare was about to come to pass; that Christ would suffer death and would be the first to proclaim salvation TO THIS PEOPLE AND TO THE GENTILES BY A RESURRECTION FROM THE DEAD."

If Wakefield has given us a correct translation of this speech all controversy upon the subject of Saint Paul's faith is at an end, and the doctrine of the salvation of all men by a resurrection from the dead is no longer subject to dispute unless it can be shown that Paul was no Apostle. I should like to see a critical review of Wakefield's translation of this speech in your paper, and if it can be shown that it is a correct one, Wakefield has done much for the cause of truth.

J. W. H.



## POETRY.

FOR THE INTELLIGENCER AND CHRONICLE.

MR. DREW.—Although the enclosed piece may contain sentiments to which you do not yield assent, yet, a it might be an act of generosity towards your more orthodox brethren, to put them in possession of a condensed, and, therefore, more powerful view of those doctrines and arguments by which their cause is advanced and their numbers increased, you will not probably withhold it, from the fear of the injury it may thereby do to the sect whose cause you advocate. The poetry may be poor, but the spirit of that doctrine of which I have been for fifteen years the favored hearer, pervades every line; and those for whom this is intended, know too well the value of the matter of that doctrine to regard much the manner in which it is defended and supported.

## ORTHODOX ANTICIPATIONS

## OF THE

## DAY OF JUDGEMENT

AND THE TRIUMPH OF THE REDEEMED AND OF THE LAMB.

The day of vengeance, grief and fear,  
Long threaten'd, now shall come;  
And trembling nations stand to hear  
Their long predestined doom.

Hark! From the dread abyss of hell  
What shouts of triumph rise!  
What answering shrieks of terror swell  
The notes that rend the skies!

God, on his high and awful throne,  
Appears—in vengeance drest;  
What terrors fill his angry frown,  
What deep revenge, his breast!

O, sons of misery, would ye know  
What torments ye must bear,  
Look on your Maker's angry brow,  
And read your sentence there!

Fainly your prayers, your griefs, and pains,  
Up to his throne are sent;  
God is not man that he should change,  
Have pity—or relent.

Ere earth's foundations first were laid,  
This was your doom decreed;  
Yes, ye were for this misery made,—  
Well ye deserve such need.

Hell roars with triumph at your cries,  
Victorious in your fate,  
Exulting demons gladly rise  
To glut their vengeful hate.

Angels and sons of heaven rejoice  
To see the sinners' doom;  
The ministers of fate arise,—  
The sons of vengeance come.

Yes, from the hosts, that spotless shine  
Around the throne of God,  
Unnumber'd angels gladly join  
To aid his vengeful rod.

Yes, pour in one eternal shower  
Those vials which ye bear;  
The direst vengeance which a power  
Almighty can prepare.

Drain! drain those vessels still more fast,  
Think ye their fount shall cease?  
Oh no! more bitter than the last  
Successive woes increase.

Still as those horrid engines vent  
Their liquid stores of woe,  
More bitter streams, from heaven sent,  
Increase their endless flow.

The bitterest draughts of mortal pains  
Were nought, compared to this,  
And this, to that which still remains,  
Is—ecstasy of bliss.

Soul harrowing conscience, thou hast power  
To add another host  
Of horrors in this hopeless hour,  
The keenest hell can boast.

Your scorpion scourge, though dreadful, ply  
While shrieks fill every breath;  
The wretch shall still in horrors die,  
Yet ne'er escape by death.

Read in his agonizing ear,  
The records of his guilt;  
A Saviour's blood by mortal spear,  
For his—damnation spilt.

Show him how, warned to turn—repent,  
And seek salvation free,  
His eyes were clos'd, his heart made flint,  
To answer God's decree.

And now the madden'd wretch shall dare  
His righteous Judge arraign;  
"Why did'st thou make me thus—to bear  
This hopeless, ceaseless pain?"

Why, countless years before my birth,  
Did'st thou my doom assign,  
A future victim of thy wrath,  
A helpless child of crime.

O can these dreadful torments raise  
The glory of thy name?  
Can woes and wallings give thee praise?  
Canst thou enjoy our pain?

Wilt thou thy boundless power show forth  
To crush a helpless worm,  
Predestin'd to thy endless wrath  
Ere sin or guilt was known?

Can cruel and relentless rage  
Find place in realms above?  
Where is thy justice, truth and grace?  
Thy tenderness and love?"

Then shall the thunders of his frown  
In tenfold vengeance burst,  
Till awful torments make them own  
Their final doom is just.

Then join ye pitchy flames of hell  
Your roarings with our cries,  
The horrid concert still shall swell  
The joys of Paradise.

And round the pure and spotless throne  
Of mercy, love and peace,  
These torments send a sweet perfume,  
And heaven's bright joys increase.

## NEW TARIFF.

The following abstract exhibits the duties to be paid on the several articles therein mentioned, from and after September next.

Iron in bars and bolts, not manufactured by rolling, one cent per pound. Bar and bolt iron, manufactured by rolling, thirty-seven dollars per ton. Iron in pigs, sixty-two and a half cents per 112 pounds.—Iron or steel wire, not exceeding No. 14, six cents per lb. over No. 14, ten cents per lb. Round iron nail or spike rods, sheet and hoop iron, scroll or casement rods, three and a half cents per lb. Various articles of cutlery, &c. ten per cent, in addition to the present duties. Steel, one dollar and fifty cents per 112 lbs.—Lead, three cents per lb. Shot, four cents per lb. Red or white lead, five cents per lb. Litharge, orange mineral, lead pipes, and sugar or lead, five cents per lb. Unmanufactured wool, four cents per lb. also in addition until June 30th, 1829, forty per cent, to which five per cent will be added annually, until the whole duty shall amount to fifty per cent. Wool imported on the skin subject to the same duty as above.—Manufactured wool, or cloths of which wool is a component part, (except carpets, blankets, worsted stuffs, goods, bombazines, hosiery, gloves, mints, caps and bindings,) worth, whence imported, fifty cents per square yard, forty per cent, until June 30th, 1829, and from that time a duty of forty-five per cent; as above, the value exceeding one dollar per square yard, whence imported, and not exceeding two dollars and fifty cents per square yard, forty per cent until June 30th, 1829, thence forty-five per cent; as above, exceeding in value two dollars and fifty cents per square yard, and not exceeding four dollars per square yard, in value, whence imported, forty per cent until June 30th, 1829, and from thence forty-five per cent; as above, when exceeding four dollars per square yard, whence imported, forty per cent, until June 30th, 1829, thence fifty per cent. Woollen blankets, hosiery, mints, gloves and bindings, 35 per cent. Clothing ready made, fifty per cent. Brussels, Turkey, and Wilton carpeting, seventy-five cents per square yard. Venetian and ingrain carpeting, 40 cents per square yard. All other kinds of carpeting, 32 cents per square yard. Manufactured hemp 45 dollars per ton, until June 30th, 1829, thence 5 dollars per ton to be added until the duty shall amount to sixty dollars per ton.—Cotton bagging, 4 1-2 cents per square yard until June 30th 1829, afterwards a duty of 5 cents per square yard. Sail duck, 9 cents per square yard, and in addition thereto one half cent yearly, until the same amount to 12 1-2 cents per square yard. Molasses, ten cents per gallon. All imported distilled spirits 15 cents per gallon in addition to the duty now imposed by law. Silks, or goods of which silk is a component material, coming from beyond the Cape of Good Hope, 30 per cent, until June 30th, 1829, after which 5 per cent, will be added. All other silk goods, or goods of which silk is a component material, 20 per cent. Indigo, an additional duty of 5 per cent the pound, from June 30th, 1829, until June 30th, 1830, and from that time an additional duty of 10 cents per year, until the whole duty shall amount to fifty cents per lb. After the 30th of June, 1828, no drawback of duty shall be allowed on the exportation of any spirits distilled in the U. S. from Molasses, and no drawback shall be allowed on any quantity of sail duck less than 50 bolts, exported in one ship or vessel at one time. Window glass, imported, 10 inches by 15, 5 dollars for 100 square feet. Window glass, imported in sheets, uncut, same rate. Vials and bottles, not exceeding 6 ounces each, 1 dollar 75 cents per gross. Roofing slates, from and after June 30th, 1828, not exceeding in size 12 inches by 6, four dollars per ton. All such slates exceeding 12 and not exceeding 14 inches, 5 dollars per ton. Slates exceeding 14 and not exceeding 16 inches, 6 dollars per ton; exceeding 16 and not exceeding 18 inches, seven dollars per ton; exceeding 18 and not exceeding 20 inches, eight dollars per ton; exceeding 20 and not exceeding 24 inches, nine dollars per ton; and all exceeding 24 inches, ten dollars per ton.—Cyphering slates 33 1-3 per cent.

## LAW OF THE STATE OF MAINE.

AN ACT to apportion and assess on the Inhabitants of this State a Tax of Forty-nine Thousand, Nine hundred and eighty-eight dollars.

Sec. 1. Be it enacted by the Senate and House of Representatives, in Legislature assembled, That each town, plantation, or other place, herein after named, within this State, shall be assessed and pay the several sums with which they respectively stand charged, viz:—

[Here follow the towns, plantations and other places.]

Sec. 2. Be it further enacted, That the Treasurer of the State, shall forthwith send his warrant, directed to the Selectmen or assessors of each town, plantation, or other place, taxed as aforesaid, requiring them respectively to assess the sum, so charged, in manner following, viz: To each male poll above the age of twenty one years, within their respective towns and plantations, seven-tenths of a cent, provided the same shall not exceed one sixth part of the whole sum to be assessed; and if, at seventeen cents on the poll, the poll tax shall exceed one sixth part of the sum to be assessed, the poll tax shall be so reduced as not to exceed one sixth part of such tax, but shall be made as nearly equal as may be, to said sixth-part of the whole; and if, by the above rules, the proportion of the State, County, and Town or plantation taxes, exclusive of highway taxes, to be paid by the polls, shall, in any town or plantation, exceed two dollars on each poll, it shall be

reduced so as to make that sum; and the highway taxes in such town or plantation shall be assessed in the same proportion and the residue of such sum, charged, as aforesaid, to each town, plantation or other place, respectively, to assess upon the respective inhabitants thereof, according to the value and the real estate therein owned or possessed, by each of them, on the first day of May next, either in his own right, or the right of others, improved or not improved, (except pews in houses of public worship,) or upon the owners of real estate in such town, plantation or other place, whether such owner resides in the same or not, on the first day of May, according to the just value thereof; and upon non resident proprietors of real estates lying within such town, plantation, or other place, in their own right, or the right of others, improved or not improved; and also on all the inhabitants of such town, plantation, or other place, and all other persons possessing estates within the same, on the first day of May, according to the proportion of the amount of their respective personal estates, including all monies at interest more than they pay interest for, and all debts due to them, more than they are indebted for; monies of all kinds on hand; public securities of all sorts; all bank stock, and shares (or property) in any incorporated company for a bridge or turnpike road, or shares in any other incorporated company Possessing taxable property, according to the just value thereof; and also the amount of all goods, wares, and merchandise, or any stock in trade, including stock employed in manufacturing, not exempted by law; vessels of all kinds, whether at home or abroad, with all their stores and appurtenances; and all pleasure carriages drawn by one or more horses, mules, horses, and neat cattle, each of one year old and upwards, and swine six months old and upwards; and also the amount of income of such inhabitants from any profession, employment, or by any annuity, or legacy, or other source, or gained by trading at sea or on land, and all other property of the several kinds returned in the last valuation for the purpose of taxation excepting sheep, household furniture, wearing apparel, farming utensils, tools of mechanics necessary for carrying on their business, and salt works for the manufacture of salt, and also the machinery in cotton and woolen manufactories; but carding machines used for the purpose of carding rolls from sheep's wool, whether attached to such manufactories or not shall not, by this exception, be considered as exempted from taxation.

Sec. 3. Be it further enacted, That every freeholder or tenant, who, by virtue of this Act, may be assessed, and shall pay any sum for real estate in his possession, may require his landlord, the owner or agent, of such estate, to reimburse the half of such sum, unless it be otherwise provided for by and agreement between them. And every owner of horses, mules, or neat cattle, shall be taxed therefor, in the town, plantation, or other place wherein he may be an inhabitant, on the first day of May, notwithstanding any of said creatures may have been sent to some other place for pasturage only, before that time.

Sec. 4. Be it further enacted, That the Treasurer, in his said warrant, shall require the said Selectmen or assessors, respectively to make a fair list or lists of their assessments, setting forth in distinct columns against each person's name, how much he or she is assessed for polls, and for real and personal estate and income as aforesaid; distinguishing any sum assessed on such person as guardian, or for any estate in his or her possession in trust, and also insert in such list the number of acres of unimproved land, which they may have taxed on each non resident proprietor of lands and the value at which they may have estimated the same; and such list, or lists, when completed and signed by them, or the major part of them, to commit to the collector or collectors, constable or constables of such town, plantation, or other place, respectively, with a warrant or warrants, in due form of law, requiring them to collect and pay the same to the said Treasurer, on or before the first day of January, in the year of our Lord one thousand eight hundred and twenty nine, and also to return a certificate of the names of such collector or collectors, constable or constables, with the sum total which they may be so required to collect to the said Treasurer, some time before the first day of December next.

Sec. 5. Be it further enacted, That all goods, wares, and merchandise, or other stock in trade, including stock employed in manufacturing, ships or vessels, shall be taxed in the town, plantation or other place, where they are sold, used, or improved, notwithstanding the owner or owners may reside in some other place: Provided, Such person or persons do hire a shop, store or wharf in such town, plantation or other place, and not where they dwell or have their home; and they shall be respectively held to deliver, on oath or affirmation, if required, a list of their whole taxable estates to the Assessors of the town, plantation, or other place where they may dwell, on the said first day of May, distinguishing what part thereof is taxable elsewhere and in default thereof, they may be deemed by said Assessors: Provided however, That this clause shall in no case be construed, as to enable the Assessors of any town, plantation, or other place, to assess an inhabitant of any other town, plantation or other place, for any other property charged thereon in the last valuation.

Sec. 6. Be it further enacted, That all property and estate belonging to any literary or charitable institution shall be exempted from assessment and taxation; and no person shall be taxed in any town, on account, or by reason of his residing there as a student in any literary seminary; and that Indians shall not be assessed and taxed for their polls and estates. And if there be any persons, who, by reason of their poverty may be unable to contribute towards the public charges, in the judgment of the said Assessors, they may exempt the polls and estates of such persons, or abate any part of the sum which they are assessed at, as the said assessors may think just and equitable: And inhabitants of Islands, on which there are no highways, may be omitted in any highway tax, at the discretion of the town to which they belong.

Sec. 7. Be it further enacted, That the Justice of the Court of Sessions, in their respective counties, when duly authorized to assess a county tax, shall apportion the same on the several towns, plantations, and other places therein, according to the proportion at which they are rated in this Act. And in the as-

essment of all county, town, plantation, parish or society taxes, the assessors of each town, parish, society, plantation or other place within this State, shall govern themselves by the same rules, and assess the polls therein in the proportion as they may be assessed, to pay a State tax by virtue of this Act, having regard to all such alterations of polls and property as may happen within the same, subsequent to the assessment of the tax made by this Act, excepting such parishes and societies, for which a different provision for assessing their taxes, is made by law: Provided always, That it shall be lawful for any town, parish, society or plantation to make, levy and collect any county, town, parish, society or plantation tax, according to a new valuation, and for that purpose to cause a new valuation to be taken therein, at any time of the year which may be determined upon at a legal meeting to be warned for that purpose.

Sec. 8. Be it further enacted, That the assessors shall make their several rate lists, to be committed to the collectors or constables in such form, in substance, as shall be prescribed by the Treasurer of the State, when he transmits his warrants to the several towns and plantations, as herein directed.

[Approved by the Governor, Feb. 25, 1828.]

PROSPECTUS OF THE *Restorationist's Review*, by SAMUEL C. LOVELAND. Among the various publications of the Universalists, we have nothing that professes to be a general review. Authors of our own denomination are, at this day, becoming numerous, and as might be expected, are often discordant. Among others with whom we are daily conversant, we find no less variety of strange and contradictory sentiments. A religious review, could it be conducted with ability, impartiality and candor, it is thought, would not fail of being serviceable to our brethren; and might extend likewise a happy influence to the general society of other denominations. The doctrine of our Lord and Saviour Jesus Christ is, confessedly, no other, than one system of divinity. There is one God, one body, and one spirit; one Lord, one faith, one baptism, one God and Father of all, who is above all, and through all, and in all. From these considerations, we state that the design of this work is to promote unity of feeling, and so far as practicable, harmony in doctrine. In our criticism, we mean to be liberal and fair; in censure, as sparing as propriety and a general aim to support the interest of religion, will permit. Should the hypocrite occasionally feel keener of severe rebuke, or the artful member of the Church, discovering it to be the only ark of safety, can say of it what the Queen of Sheba said of Solomon.

For sale by R. P. & C. WILLIAMS, No. 79 Washington St. Boston.

NOTICE. The surviving Officers of the Revolutionary Army who received communication certificates, and the surviving non commissioned Officers and Soldiers of that Army, (not on the pension list) who received certificates for the promised reward of eighty dollars, for enlisting for the war, and continuing in the service until its termination, are requested, respectively, as soon as may be, to send in their names, and the names of the places where their nearest post offices are kept, by letters addressed to Colonel Aaron Ogden, at the City of Washington, who will be there ready to receive them. This will supersede the necessity of appointing agents to transact the business at the Treasury Department, from whence, by this means, the proper papers will be sent, free from expense, to each individual showing his right to the benefit of the act of Congress, lately passed in favor of the persons of the above descriptions.

June 9, 21

## KENNEBEC STEAM BOAT LINE

FOR 1828.

THE Steam Boats WATERVILLE, Capt. Porter, and EXPERIMENT, Capt. Harriman, will form a line on the Kennebec this season, and run every day except Sundays.

Leaving Augusta in the morning at 6 o'clock, and arrive at Bath at noon.

Leave Bath at noon, and arrive at Augusta in the evening, touching at Richmond, Gardiner and Hallowell.

Passengers wishing to take the steam boat Legislature, will leave Augusta Mondays, Wednesdays and Fridays, and a stage coach will convey them from Bath to Portland until another Boat is fitted up to continue the Line.

Passengers from the Legislature can take the stage Boats at Bath for Augusta, whence stage coaches run regularly to Belfast, Bangor and Eastport; making a cheap, expeditious and pleasant route for the man of business or pleasure.

FARE.

From Bath to Richmond	50
From Bath to Gardiner	1 00
From Bath to Hallowell and Augusta	1 25
From Augusta to Portland on the line days for Boston	2 75

Meals and liquors paid for at the Bar.

Freights taken as usual.

Having two boats to perform the above route, one of them will be ready at any time to attend to PARTIES OF PLEASURE, TOWING VESSELS, &c.

Freight and Packages not called for on the arrival of the Boat, will be left at D. Y. Kendall's store, King's wharf, Bath; Samuel Springer's, Gardiner; A. Smith & Co. Hallowell; and at the Kennebec Tavern, Augusta.

Books kept at the Bath Hotel, and at the Kennebec Tavern, Augusta, where all orders will be promptly attended to.

Bath, May 27, 1828.

ADVERTISEMENTS. Candid Examination of the Episcopal Church, in two Letters to a Friend, in strong paper covers, 19 cents each. One dollar and fifty cents per dozen. Ten dollars per hundred.

This work will be found highly interesting, and extremely useful to all, whether clergy or laity, who discover something to be displaced with in their own, or any other denomination of Christians. Persons residing in the vicinity of an Episcopal Church, and occasionally hearing a popular preacher in that sanctuary, to those into whose possession the Common Prayer Book has providentially come, to individuals who feel disposed to do all the good they can to promote harmony, brotherly love and union among Christians—and finally, to those, who, after prayer for Divine guidance, have become members of the Church, discovering it to be the only ark of safety, can say of it what the Queen of Sheba said of Solomon.

For sale by R. P. & C. WILLIAMS, No. 79 Washington St. Boston.

NEW BOOKS. Glazier & Co. Hallowell, have received,

Doct. Thatcher's American Medical Biography 2 Vols. 8 vo.

Dr. Beecher's Occasional Sermons, 1 Vol. 8vo.

Machensie's Memoirs of Calvin, with a Portrait. Depping's evening Entertainments, 4th ed. Whims and Oddities with 40 original designs. Frank's guide to the reading and study of the Scriptures.

The Leper of Aost.

Taylor's Arator, a series of Agricultural Essays. Smiley's Sacred Geography. Magee on Atonement. The American Chesterfield. Stevenson on the Eye, &c. &c.

May 29.

NOTICE. The surviving Officers of the Revolutionary Army who received communication certificates, and the surviving non commissioned Officers and Soldiers of that Army, (not on the pension list) who received certificates for the promised reward of eighty dollars, for enlisting for the war, and continuing in the service until its termination, are requested, respectively, as soon as may be, to send in their names, and the names of the places where their nearest post offices are kept, by letters addressed to Colonel Aaron Ogden, at the City of Washington, who will be there ready to receive them. This will supersede the necessity of appointing agents to transact the business at the Treasury Department, from whence, by this means, the proper papers will be sent, free from expense, to each individual showing his right to the benefit of the act of Congress, lately passed in favor of the persons of the above descriptions.

June 9, 21

ETNA INSURANCE COMPANY.

J. D. ROBINSON, AGENT for the ETNA INSURANCE COMPANY, of Hartford, Connecticut, offers to insure

HOUSES, STORES, MILLS, FACTORIES, BARNES, and their contents, against loss or damage by

FIRE.

The rates of premium are as low as those of any other similar institution, and the adjustment and payment of LOSSES, as prompt and liberal.

For terms of Insurance, application may be made to the above AGENT, who is authorized to issue policies to applicants without delay.

Gardiner, May 25, 1827.

E. H. LOMBARD, AGENT TO THE PROTECTION INSURANCE COMPANY, IS DULY AUTHORIZED TO TAKE MARINE RISKS. FOREIGN and Coastwise. Rates of premium as low as in Boston or elsewhere. Policies issued without delay, upon application to said Agent at Hallowell.

LIFE OF MURRAY.—Glazier & Co. Book-sellers, Hallowell, have just received a large supply of Records of the Life of the Rev. John Murray, late minister of reconciliation, and senior pastor of the Universalists congregated in Boston, written by himself.

Hallowell, May 2.

BOOK AND JOB PRINTING, EXECUTED in the neatest manner, and with despatch, at the *Intelligencer Office*.

TERMS OF THE INTELLIGENCER.

Two dollars per annum, payable on or before the commencement of each volume, or at the time of subscribing, or two dollars and fifty cents if paid within or at the close of the year; and in all cases where payment is delayed after the expiration of a year, interest will be charged.

Twenty-five cents each, will be allowed to any agent, or other person, procuring new and good subscribers; and 10 per cent will be allowed to agents on all money collected and forwarded to the publisher, free of expense, except that collected of new subscribers, for the first year's subscription.

No subscription will be discontinued, except at the discretion of the publisher, until all arrears are paid.

All communications addressed to the editor or publisher, and forwarded by mail must be sent free of postage.

## BOOKS, STATIONARY, AND PAPER HANGINGS.

CONSTANTLY FOR SALE BY

P. SHELDON, AT THE GARDINER BOOKSTORE,

A COMPLETE assortment of SCHOOL and CLASSICAL BOOKS, wholesale and retail, at the lowest prices. Also, writing, letter, and wrapping paper, at the manufacturers' prices; and a complete assortment of ROOM FURNITURE, from 20 cents to 150 cents per roll. A great variety of Rodgers', and other fine Cutlery. QUILTS, by the M. very cheap. SLATES per dozen, &c. Combs, Mathematical Instruments, Scales, &c. &c. comprising as complete an assortment of articles as can be found in any similar establishment, and at the lowest prices.

Gardiner, January 5.

THE PROTECTION INSURANCE COMPANY, OF HARTFORD, Connecticut, offers to insure Houses, Stores, Mills, Factories, BARNES, and the contents of each, together with every other similar species of property

AGAINST LOSS OR DAMAGE BY FIRE.

The rates of premium offered, are as low as those of any other similar institution, and every man has now an opportunity, for a trifling sum, to protect himself against the ravages of this destructive element, which often in a single hour sweeps away the earnings of many years.

The course the office pursue in transacting their business, and in the adjusting and payment of losses is prompt and liberal. For the terms of insurance application may be made to the Agent, who is authorized to issue policies to applicants without delay.

GEO. EVANS, Agent.

Gardiner, Jan. 5, 1827.